

The DIVINE LIFE

THE OFFICIAL ORGAN OF THE DIVINE LIFE SOCIETY

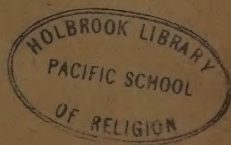
VOL. XIII, No. 1
JANUARY
1951

IN THIS ISSUE

Fundamental Unity of Religions
The Need for a New Religion
in the West
Our Greatest Social Duty
Five Western Philosophers
Religions Do Concur

ANNUAL
SUBSCRIPTION

Rs. 3 : Sh. 7



PUBLISHED BY
The Divine Life Society, Rishikesh.

	Page
1. Upanishad Jyoti—(Kena, 6. 7. 8)	1
2. New Years Message—(Sri Swami Sivananda)	2
3. Fundamental Unity of Religions—(Sri Swami Sivananda)	3
4. Vivekachudamani—(Translation by Sri Narayanaswami)	7
5. Yogavasishta in a Nutshell—(Sri D. S. Krishnaiyar)	9
6. The Need for a New Religion in the West—(Sri Denys Gray)	9
7. Our Greatest Social Duty—(Sri Swami Sivananda)	11
8. Five Western Philosophers.	12
9. Science and Religion—(Sri Swami Sivananda)	17
10. The American Illusion—(A Californian Seeker)	18
11. Invocation—(Sri Swami Sivananda)	18
12. Religions Do Concur.	19
13. Swami Sivananda's Visit to the Capital—(A Citizen's impression)	19
14. Siva Gita—(Translation by Srimati Karina)	20
15. Ashram News and Notes.	21
16. Book Reviews.	23

35

1st January 1951.

Blessed aspirants,

Have you finished your stock-taking of 1950? Has is the balance sheet? Have you attained the Nirvikalpa Samadhi? Are you still in the Savi Kalpa state?

What all divine virtues have you developed? Have you got a balanced mind and an equal vision? Or is there a stand-still in your Sadhana?

May God bless you all with health, happiness, prosperity and eternal Bliss this New Year!

Sivananda

FOREST UNIVERSITY WEEKLY

Bound copies of the "Yoga-Vedanta Forest University Weekly" issues Vol. II 1st quarter, from September to November 1950 (both months inclusive) are available at Rs. 2/8 (post free).

* * *

"The Forest University Weekly" brings home to you the very essence of Yoga and Vedanta in simple, lucid language.

Quarterly Subs.	Rs. 2/-
Half-yearly	Rs. 3/12
Yearly	Rs. 6/8

Please apply to:

The Manager,
"Forest University Weekly",
Ananda Kutir Post,
Rishikesh (U. P.)



DIVINE LIFE

Vol. XIII—No. 1

RISHIKESH

January 1951

UPANISHAD JYOTI

उपनिषत् ज्योति :

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

WHAT cannot be seen by the eye, but by which the eyes are able to see,—know That alone as Brahman, and not this which people worship here.

—Kena Upanishad, 6

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥

What cannot be heard by the ear, but by which the ears are able to hear,—know That alone as Brahman and not this which people worship here.

—Kena, 7

यत्प्राणेन न प्राणिति येन प्राणः प्राणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

What does not breathe with the breath, but by which one breathes—know that alone as Brahman, and not this which people worship here.

—Kena, 8



most effective and powerful factor in overcoming all the superficial differences and conflicts that are filling the world today and making people restless and unhappy. To feel the underlying one-ness that exists amongst all creatures of this universe you have only to know through a little reflection that the religions of this world are merely many means or methods for attaining single common goal. This goal is the attainment of divine consciousness. This goal is the realisation that you are neither this perishable body nor that changing and finite mind, but you are all pure ever-free Atman. Remember always *Ajo Nitya Saswatoyam Purano*: Unborn Eternal Permanent is this Ancient One.

This is your real nature. You are not this little passing personality hooked on to a name and form. You are not Ramaswamy or Mukherji or Mehta or Garde or Apte. You have only fallen into this little delusion by an accident through some passing cloud of ignorance. Awaken and realise that you are Pure Atman. This is what every religion makes you do. All religions fundamentally have as their aim the attainment of this spiritual awareness, *viz.*, that you are all an integral part and parcel of the One Consciousness that pervades everywhere. Let me remind you of the great, grand declaration *Ishavasyam Idam Sarvam*; All this is pervaded by the Supreme. Also *purusha ovedam Sarvam*: All that exists is that One Self alone.

Why so many Religions ?

If this is the common goal of all, why then should there be so many religions ? Yes. The goal is one. Yet the innumerable beings striving for its attainment are people of so many temperaments varying tastes, aptitudes and capacities that the wise ancients found it proper to formulate

various paths and practices to beautifully suit every type of human temperament, taste and ability. Thus, to a man of proper understanding, these different paths are not so many confusing blots upon the scroll of human history but are standing testimony to the loving wisdom of our ancients. Prophets and saints appearing on earth at different periods of time found sections of mankind in varying conditions of life. Beholding this, these Great Ones evolved paths *best* suitable to the peculiar needs of the people and the times. Therefore, you find that superficially there appear differences and varieties in many of the external observances prescribed to followers of the several religions. But, nowhere did they differ in their goal which is always the transcending of all these limitations, defects, pains, sufferings and imperfections of this temporary, mundane life, and the attainment of the Supreme Experience of Eternal Bliss, Immortal Life, Absolute Knowledge and the Infinite Unified Consciousness, that One alone exists. Everything is in That, and That is Everything. Herein you understand the beautiful significance of the great declaration *Ekam Sat Viprah Bahudha Vadanti*: The Truth, the Ultimate Fact, is one; Sages call it variously.

The Common Basis

In addition to the Goal being one, you also know that even in the practice of religion the essentials are the same, for all mankind. Innumerable details of little non-essentials may seem to be different; but essentially all the religions try to teach man to acquire the Bliss of the Atman through purification of his lower nature and by gradually building up the superstructure of the higher divine life upon the firm BASIS OR foundation of perfect morality. Purification, Sadachara or good conduct, Sat Vyavahar

or pure and truthful dealings, good character, development of sublime virtues, ethical perfection—these form the very heart and soul of one and all of the religions of the world. All religions are eternally based upon the firm foundations of good life or the divine life. Truth, purity and universal love go to make up this foundation. The fundamentals are the most important part of any religion. In every religion the common fundamentals teach man to be good, to do good, to be kind, to be pure, to be compassionate towards all creatures, to see no difference from man to man, to unify all in one loving spiritual embrace; they teach man to see God in every face, to always engage oneself in spontaneous loving selfless service unto all creatures. To regard this service as worship of the Lord who is seated in all beings as the Indweller and the Inner Controller. They teach man not to be deluded by the lure and glitter of the perishable objects of this world, not to be deceived by the senses, not to forget the real goal of life,—attainment of God-vision. Also they teach men how to be humble, how to develop faith, how to control the senses, how to overcome impure passions, anger and greed and how to lead a divine life of noble ideals, sublime aspirations, spotless morality, and lofty selfless service, ready and loving self-sacrifice. To live such a divine life forms the soul and substratum of every religion. These constitute the very core and essence of the teachings and preachings of the prophets and saints of the past. The life, personality and actions of all the Seers of Bharatavarsha and the Great Ones like Mohommed, Jesus the Christ, Buddha, Zoroaster, the Tirthankara, and saints like Chaitanya, Kabir, Ramananda, Sri Ramakrishna, all exemplified this same grand ideal. This purification and transfor-

mation of human nature and the leading of a divine life forming as it does, the common basis of the world's religions, signifies the sweet unseen bond linking all humanity just as a beautiful golden thread holds together in oneness a necklace of variegated gems. This beautiful necklace of lovingly linked religions forms the fittest garland to adorn the cosmic being, the Supreme Deity, at the common shrine of mankind. If the beads begin to feel that they are separate, the golden thread sweetly reminds them, "Beloved Ones ! You are all one. To forget this beautiful concord and to fight at times and fill the air with discord is as foolish as for the children of one family and one house wearing dresses of different colours to feel that they are opposed to one another and to forget their common parentage."

Realise the Oneness

Imagine a pure white canvas on which is drawn a beautiful evening scenery of a group of pilgrims sitting around a blazing fire by the side of a forest stream. How absurd would you think if the water in the picture felt hostile to the fire drawn thereon. For you know that these two factors are a mere creation, just a trick of a little paint and oil. Beneath it you find the one common canvas, pure, permanent and solid, under the passing play of colours Beloved Immortal Self ! Rays of the same Divine Light ! Dwell for ever in the loving awareness of this sweet and glorious unity that throbs in the spiritual heart of the entire mankind. I pray to you—commit not the grave blunder of forgetting this central fact and losing yourself in external rituals, little customs and conventions that seem to differ. For, if you do, you will be grasping the shadow and losing the substance. You will be helping invaluable in the noble cause of human solidarity if you will pledge yourself to feel this oneness,

assert and manifest this oneness, and propagate and spread this message of unity everywhere.

The religious instinct or the religious feeling is the strongest and the deepest of all feelings in man. All other feelings are acquired by the individual later on as he grows up into an adult in life, whereas the religious instinct is deeply ingrained in the individual even from his very birth. Psychology will tell you that even prenatally through heredity these deep-seated instincts of the parents' religious faiths and belief sink into the consciousness of the infant individual. Therefore, you can imagine how very vital, how very strong this religious feeling is in man. To viciate this sense with the misguided and false separatist tendency has been the great blunder of unthinking and hasty people. To transform this religious consciousness by the touchstone of love and of oneness will create amidst us such a great positive constructive power of sweet unity and harmony that it will immediately set to work in dissolving all differences, resolving all conflicts, ending all strifes and misunderstandings and giving to mankind in a large measure the sweetness of peace, concord, loving co-operation, harmony and prosperity for which you are all eagerly thirsting and panting. The task of building up a harmonious future of peace and goodwill upon earth can only be done by such concerted co-operative endeavour brought about by such a world-religious-unity.

Unity is Divinity

May you all, therefore, ever hold to and act in the light of the knowledge that all

religions are one. All essentials are the same. Fundamentally there is absolute unity amongst all faiths and beliefs, for they teach man the life of goodness, of tolerance, of forgiveness, of harmlessness, of mercy, of charitability, and divine aspiration. Study with faith the great scriptures like the Bible, the Quran, the Zend Avestha, the Gita, the Bhagavat, the Upanishads. Ever remember the one Supreme Being, the Common Parent of all. Constantly chant His Sacred Name and praise His Divine Glory. Strive always to annihilate pride and egoism, to develop sweetness, humility, a spirit of service. Be generous. Be compassionate. Remove all selfishness and greed from the heart. Lead a life of self-restraint, service, devotion, spirituality and meditation. Strive to attain Self-realisation. Attain peace and bliss. Radiate peace and bliss. And, help to establish peace, bliss and unity upon earth.

If this is done, I assure you, no external factor of separatism or difference will have any power to shake this unity or disturb this peace. Unity is divinity. Overcome, conquer and absorb through love all superficial discord and divergences.

May the Lord bless us with spiritual vision of love by which we shall perceive behind the little veil of name and form and behold everywhere the One God who alone pervades everywhere, who is immanent in all and works through all. May you realise *Eko Devah Sarva Bhuteshu Gudah Sakshi Cheta Kevalo Nirgunascha*: the One Supreme Being is hidden in all creatures; He is the Eternal Inner Witness Animator the ever-pure non-dual One.

—By Courtesy of the All-India Radio, Bombay

VIVEKACHUDAMANI

Translation by Sri Narayana Swami.

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः

प्रचीयमानो विषयाज्यधारया ।

जा ज्वलत्य मानो बहुवासनेन्धनैः

मनोमयाग्निर्दहति प्रपञ्चम् ॥१६८॥

168 The fire called the mental sheath set ablaze by the stream of ghee oblations in the shape of sense-objects, fed with the fuel of innumerable desires by the five sense-organs acting as the priests, burns this phenomenal universe

Notes : पञ्चेन्द्रियैः=by the five organs ; पञ्चभिः=five ; एव=only ; होतृभिः=by priests who offer oblations in the fire ; प्रचीयमानः= set : ablaze ; विषयाज्यधारया=streams of oblations of the ghee of sense-objects ; जाज्वल्यमानः=shining bright ; बहुवासनेन्धनैः= the fuel of innumerable desires ; मनोमयाग्निः= the fire called Manomaya ; दहति=burns ; प्रपञ्चम्=the universe.

Commentary : Sri Sankaracharya explains in this verse the subtle truths about the visible universe by giving a very beautiful simile. The simile is so very apt that on deep reflection the reader will be simply charmed. The harmony and depth of thought are elevating and grand.

In a sacrifice you have got the Yajamana or the person performing the sacrifice, the sacrificial fire, the oblations to be poured in the fire ; there is fuel and the priests who pour the oblations into the fire. In this simile the five sense organs are the priests or Hotris offering oblations. The sense-objects or the various kinds of objects for sense enjoyment are the oblations. The Manomaya is the fire. Desires are the fuel that keep the fire burning. The individual soul or Jiva is the Yajamana or performer of the sacrifice. This sacrifice

goes on in this body from the time of birth to the time of death. Your whole life is itself a grand sacrifice of this type.

The sacrifice confers on the sacrificer enjoyments of heavenly spheres. Here the mind confers on the Jiva (the individual soul) the pleasures of this objective world, that are derived through the different sense-organs.

In the fourth line there is an alternate reading that is "Dahati prapancham" and "Vahati Prapancham." If we take the latter reading the meaning would be that the Manomaya Sheath (the mind) maintains the universe. According to the other reading it would mean that the mind burns the universe of sense perception. When there is a desire and its satisfaction by enjoyment there is temporary cessation of the visible universe. The mind turns inward. There is withdrawal of the mind. It is in unison with Brahman or the Supreme Self for that short space of time. This is called Kshanika Vishayananda. It is a reflection of the Brahmananda or the supreme bliss. Worldly people mistake this for the ultimate goal and try again and again to attain it by very great exertion and sacrifice.

For a Viveki or man of discrimination there is no bliss in perishable objects. As the objects themselves are perishable, how can the pleasure arising out of them be permanent. Impossible. So they (men of discrimination) turn their mind inward and seek for real bliss which comes from within. They know for certain that real bliss and Ananda emanates from the soul which is a fountain of bliss and joy.

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भतेऽस्मिन्सकलं विजृम्भते ॥१६६॥

169. There is no ignorance other than the mind. Mind indeed is Avidya, the cause of the bonds of Samsara (transmigratory process). When it (mind) is destroyed everything is destroyed and when it springs forth everything comes into being.

Notes : न = not ; हि = indeed ; अस्ति = there is ; अविद्या = ignorance ; भवबन्धहेतुः = the cause of bondage of Samsara ; तस्मिन् = that ; विनष्टे = when destroyed ; सकलम् = everything ; विनष्टम् = is destroyed ; विजृम्भते = manifested ; अस्मिन् = this ; सकलम् = all ; विजृम्भते = springs forth.

Commentary : Avidya is ignorance or absence of the knowledge of Self or Atma. Identification with the body (Anatma) is due to Avidya. It is due to wrong thinking. Mind is thought. The world and body come out of thoughts only. They exist for an ignorant worldly minded man. When the mind is purified Avidya vanishes.

Desires, anger, lust, greed, envy, jealousy, hypocrisy, pride,—all these arise from the mind. They are mind transformed. These when allowed a free hand, take the Jiva in wrong channels. These desires cause the three kinds of Eshanas which create the Samsara. They are the Vittesana, Putreshana and Lokeshana—desire for wealth, son and heaven respectively.

The ungratified desires for objects bring you back to this world. You take birth in different sheaths according to desire. When by careful discrimination desires are completely rooted out then the mighty ocean of Samsara with countless desires and

Samskaras dry up like the few drops of water poured in a red hot frying pan.

Thus the mind is itself the cause of Samsara and we can say mind itself is Avidya. There is nothing other than mind that sticks to the Jiva and causes its downfall.

There is temporary cessation of the gross mind when you are in deep sleep. There is no world then. But when you wake up in the morning the entire world is before you in the same manner as it was when you went to sleep.

When all the branches of a tree are cut, the tree becomes extinct. The roots are there in tact and after a few showers the tree again sprouts up issuing forth new leaves and branches.

The second half of the verse lays down the need for complete and total annihilation of the mind. Otherwise, like the tree in the example or like the waking after sleep the mind will bring forth all the Samsara with its concomittant evils. The seeds of Samsara should be totally fried so that they may not germinate again when the rains of desires fall on it.

Vedantic texts prescribe three things, Tattwa Gyana Vasana Kshaya and Manonas for the attainment of liberation. From Tattwa Gyana (knowledge of the reality) there is discrimination and dispassion. Then you practise Vasana Kshaya (reduction of desires) and Manonas (the destruction of the mind). Unless all the three are achieved there will be no end of sufferings and Samsara will continue.

There is no half way measure in the spiritual path. The entire distance has to be trecked by the pilgrim himself.

Complete annihilation of the mind takes place in Nirvikalpa Samadhi where even

the traces of Vasanas are destroyed.

That mind itself is the cause of the entire Prapancha (world) will be clear from a careful perusal and study of verses 170 and 171. The burden of the Scriptures,

Srutis and Smritis is mainly to bring home to the ignorant worldly minded man that mind alone is the cause of bondage and that mind should be purified for the descent of divine light.

YOGAVASISHTA IN A NUTSHELL

Sri D. S. Krishnaiyar

1. The Self is the Reality that is at the root of the Universe which manifests itself in all things of the world.
2. Everything is Brahman, every form in the world is a manifestation of the Absolute Reality.
3. The world is regarded as an unreal appearance.
4. It is difficult to postulate what Absolute Reality is.
5. The categories of our experience are incapable of expressing the Reality.
6. All conceptual moulds crack under the weight of Reality.
7. The concept of Self is different from Individuality.
8. Knowledge presupposes 'Idealistic Monism', namely, One Reality or Consciousness.
9. Plurality and variety reveal an all-comprehending and an all-absorbing Unity.
10. The world experience with its things, Time, Space, etc., is manifestation of mind, i. e., Ideas or Kalpana.
11. Things are merely ideas of mind. For a Yogi who has controlled mind, things cannot exist.
12. Everything that we know is a mode of mind.
13. No aspect of the whole can be equated with the whole.
14. Every form may be distinct from another, but not distinct from Reality of which it is a form.

N. B. Idealism is the key-stone of the entire structure of Vasishta's Philosophy; and this may be regarded as the basis of Sri Sankara's Advaita Philosophy, though Upanishads may be the substratum for both.

THE NEED FOR A NEW RELIGION IN THE WEST

(Sri Denys Gray, Sussex, England)

In some respects, the east resembles Purusha, and the west Prakriti. It is only by firmly establishing Purusha in Prakriti that Prakriti can be redeemed.

We the westerners require a proper, well-ordered church over here. This, at one time, was the function of the Roman Catholic church, which was pre-eminently the western tradition with its religious orders, and its initiates in the form of the saints and holy fathers. But such a

tradition now has become corrupt and confused. And it requires a Sankara to come and reform it as he did for the great Vedic tradition of India and saved it from the heretics who sought to destroy the tradition and set up a cult or other to satisfy their own base desires in its place. The Roman Catholic tradition fell into steady decay, due to its over emphasis on the emotional side of man (Bhakti) only, which without its sister, Jnana, soon

degenerated into mere emotionalism, humanitarianism and the like.

It has been the glory of Sri Swami Sivananda of Rishikesh to restore the balance, to lay repeated emphasis on the all-important Yoga of Synthesis, of intellect, devotion and ethics, and to point out their inter-dependence. The Divine Life Society has become a concrete manifestation of the Swami's teachings. "Iswara" himself is working here. A monk who started to teach the doctrines of Life Divine with nothing else than rags to cover his body now runs an international institution, writes numerous books and pamphlets, is a doctor,—in fact, all things unto all men—and verily judged by many as an incarnation of God. I honestly do not think that there is anything he cannot do or know. Sri Swamiji is a golden flower in the great Vedic tradition—a tradition which is even now strongly sunk into its huge foundation, a tradition which cannot and will not die out. It should be unnecessary for peoples of the west to go to India to learn the arts of spirituality. Many monks of the Ramakrishna Mission have come over here to England and America, teaching and setting examples, and there is also His Holiness Sri Bodharanyaji from India doing a great spiritual good to us.

Sanatana Dharma is not the foundation of any particular person at any particular time. It is in fact as Swami Sivananda points out in his *All About Hinduism* "a non-human or rather super-human or meta-human universal religion", and saints and sages of any time or clime who participate in this religion become personifications of it. Personifications they become, because God is the origin of it. Sanatana Dharma is undivided Existence Absolute, all-absor-

bing and all-inclusive and so forth.

It is very surprising to know that a very great representative of the glorious religion who belonged to the whole world, Sri Ramana, is so little known in this country. He seems to be a different kind of sage altogether from Sri Swami Sivanandaji. I think, Sivanandaji whom we lovingly call Sri Guruji, went to see Sri Ramana once, and they were both delighted with one another. It would have been good to have actually witnessed that meeting. It is hard to understand, why Sri Ramana did not penetrate in the west, but I believe that Sri Ramana has worked and still works behind the scenes as it were. On the other hand, it is really heartening to see that Sri Swami Sivanandaji's influence has spread nearly all over the globe, and even to the East European countries that are unwilling to have free intercourse to their western neighbours themselves! It is also true that all liberated souls do not choose the same kind of work adopting only one kind of method.

All the English people who have gone to India to know the Truth, like Sister Nivedita or Sri Krishna Prem, have not come back here to be among us, and to teach and enlighten us. We cannot all go to India. The Sanatana Dharma, i. e., the universal religion of the Vedas, must be set up here in England for every body's sake, the family people, the man in the street, and so on. To this effect, I sincerely wish, that the Ramakrishna Mission, the Divine Life Society branch and other holy men from India that are here should join together and strive for its realisation—realisation of a dynamic, vital, ismless, "sanatana" religion.

OUR GREATEST SOCIAL DUTY

(Sri Swami Sivananda)

[Following is the main theme of one of the epistles of Sri Swami Sivanandaji exchanged with General K. M. Cariappa, Commander-in-chief of the Indian Army. Ed.]

THE Revival of our ancient culture through instilling in the minds and hearts of the masses a sense of honesty, truthfulness and morality is the paramount social duty in our country. Something more than mere inscription on Stupas should be done to tackle this stupendous problem. The modern mind should be attacked with the help of modern methods. Stupas are good, but only as monuments for posterity to know that we strove towards these good ends—not so much as solutions to the problem that immediately faces us.

Dissemination of the knowledge of the glory and need of a strictly moral life, through the medium of books, and leaflets is one method of awakening the moral consciousness in the masses. But this by itself will not have enduring results unless we quickly follow it up with other methods.

The most effective approach is through schools and colleges. Moral instruction should be made compulsory in schools. Teachers, too, should receive special training in this regard, and they should be made to understand that the modern student will expect to find such standards of morality in the daily life of the teacher and not merely in his class-lectures. I would very much like to see every school introducing a half-hour class both morning and afternoon of such moral instruction: this is not too much to expect as this forms the fundamental part of the student's curriculum and as his entire future, and the future of the world, depends on what sort of citizen the boy turns out to be. Some sort of common prayer (non-sectarian)

might also be introduced to begin and end the morning and afternoon sessions of the school.

This reformation at school forms one third of our work with the youth. The impressions that he receives at his home, and in the wide world which he freely roams about outside the school-hours are equally important. We can keep his mind clean and ensure that he has learnt his moral lessons at school well, only if we shun from our book-stalls all trash and filthy literature with which I now see our book-stalls are at present flooded. Obscene (even to the least degree) pictures and posters should be banished from our fair shores. Something drastic should be made with most of the cinema films which, I understand, contain much that produces a deep immoral impression on the mind of our youth. The producers should be induced and helped to produce good social films or Puranic stories. By gradual stages, tobacco, tea, coffee and other such stimulants which merely excite the nerves, should be given a thorough and sustained discouragement. Prohibition of liquor is, I feel, only the first though most important step in this direction.

Then we come to the home. The middle-aged man whose mind has already been moulded, needs perhaps even more careful and delicate handling, as he will resent all radical changes. Through regular propaganda, evening classes and morning study-gatherings we would gradually be able to wean his mind away from evil,

The Sadhus and Sanyasins, and the preaching class generally and the social leaders in particular, can do a lot in effecting the much-needed transformation, and co-operate with the Government. Their organisations should be approached by the appropriate authorities for their co-operation. All these people should of course have to be trained first before they can train others or spread the message of morality, which must have the basis of

personal example.

I have no doubt whatsoever that, however complex the problem and whatever be its magnitude, the Lord is sure to bring about this moral and spiritual transformation in the heart of the peoples of this country. Our essential nature is spiritual; the Indian is fundamentally a man-of-the-Spirit; evil and its manifestations are only superficial superimpositions on his Purity, and they are bound to disappear.

FIVE WESTERN PHILOSOPHERS

IN the course of the past 2,500 years, Europe has had a number of chaotic social disorders and suppressions. When the disorder of a particular period became extremely bad and intolerable we find the rising up of a man to advocate revolutionary ideas and infuse in people new philosophical doctrines.

Western philosophers, at least those in the front rank, are staunch advocates of the Advaita doctrine. They are not telling anything new. Perhaps, the method of expression, argument and colouring, may seem to be different. But the embryo out of which their philosophy has had its development, is undoubtedly the Advaita-Siddhanta.

Almost all poets are primarily philosophers; but they had no motives behind them. They thought recklessly, wrote recklessly and created poetry. They were philosophers but they cared more for Art than for propagation of philosophy.

Westerners are aiming at acquiring worldly riches by all means. So they have become 'Industrialists'. Had they but turned their endeavours on spiritual lines, the West would by this time be replete with real monks and monasteries,

Was not England able to produce a Shakespeare, when the English language was only 800 years old?

Earnest students of Hindu philosophy, should not try to live on old laurels, and say that 'The East has nothing to learn from the West'. Times have changed; the position now is, that we have to learn about the 'glory of the east', synthesised with the scientific progress of the west aimed at the good of humanity.

SOCRATES

In those days, over three hundred years before the birth of Christ, Greece was full of barbarians. The rugged country had a number of isolated, small city-states. Might was right; greed was creed; each state wanted to overpower the others. Even so, each man wanted to be at the helm of the state. There was no safety or morality. Imagine such a condition. There were a number of religious traditions and dogmas in whose name much havoc was wrought upon the poor folk. At such a period rose up certain men who were described as Sophists.

The rather beautiful origin of the Greek philosophy was from the Sophists. They were very clever and lived like wandering

Hindu Sanyasins. They would not accept any doctrine or theory from out-side—they focussed their thoughts on every aspect of nature and tried to find out the Nature's philosophy. They questioned everything. They had no preoccupations in their minds—studying, analysing, and re-analysing, till they had crystallization of thought—was their creed. They never cared for religious or political taboo.

This sort of commonsense and fearlessness had the full blossom in Socrates.

Socrates said 'One thing only I know ; and that is, that I know nothing I' Philosophy dawns only when one begins to doubt ; to doubt his cherished beliefs. According to Socrates, no real philosophy can be visualised without self-analysis. *Gnothi seauton*. (Know Thyself) so said he.

With his moral and psychological questions, he desired to formulate accurate definitions, clear thinking and exact analysis, of honour, virtue, morality, honesty, patriotism etc. It was that martyr-philosopher who said, and said correctly too, that democracy was a foolish idea and that the governing of a state should be entrusted to the wisest man available.

Did not the ancient Hindu kings act according to the counsels of their wise Gurus ? In our Epics we find that every Rajan had a Guru, who was a realised-soul, and that Guru was the actual administrator. His word was above the King's.

A peep into the Socratarian philosophy reveals to us the greatness of our ancient administration ! Were not there fearless and undaunting sages like Durvasa, Vasishta, Vyasa, Bhrigu, Vishwamitra, etc., before whom the mightiest of kings stood with folded arms ? Why ? India had

realised the superiority of wisdom over might, long before Socrates. The philosophy of Socrates, therefore, is not unfamiliar to India.

PLATO

Just as Sri Govindapada created Sri Sankara so Socrates created Plato. What Manu accomplished in Bharata Kanda, Plato aimed at, but failed.

He went on with an elaborate scheme, to produce Karma-Yogins, i. e., wise men devoid of worldly attachments, who would be prepared to serve humanity. It was his contention that those Karma-Yogins only should be the guardians of the human race. They were the only eligible persons to take up the administration of a country. The scheme is vividly depicted in *The Republic* which is considered to be master-piece work of Plato.

He wanted to create four classes of people, not by birth but by educational standards ; (i) ordinary men and workers ; (ii) auxiliaries, who would be petty government servants and traders ; (iii) executive body, such as King, Commander, Soldiers, etc., and (iv) wise men or philosophers who would be the administrators. To a Hindu who knows something about Manu, Plato will look more or less like an imitation.

He believed that a nation cannot be strong or live long without faith in God. God, who is a Reality, can stir or frighten the selfish individualist and bring him to some moderation of his greed, some control over his passion.

Plato's philosophy can be summarised in these words :

People should understand the laws of their existence ; the purpose and goal for which they are toiling ; they should classify and co-ordinate the sense experience in terms of law and purpose. The Supreme goal and pride of human existence ought to be the

acquisition of good knowledge and wisdom, and their utilisation for an unselfish, unreserved, public-life

ARISTOTLE

Aristotle was a disciple of Plato, but later on, both became intellectual opponents. They criticised and at times mocked at each other. Aristotle was, for some years, the trusted tutor for Alexander, the Great. He was considered to be a more widely-read scholar than Plato. Plato himself is reported to have once said that Aristotle was the most scholarly man of the land, in those days.

He was the most synthetic thinker in the history of the western thought. He organised an educational centre on a large scale, wherein students were taught almost all subjects. He was more a biologist than a philosopher. Alexander gave him all moral and monetary supports to conduct the University.

His writings are too many in number. His writings, all combined together, may safely be described as the "Encyclopaedia Britannica" of ancient Europe. There was no subject which he left untouched.

Aristotle has given us science, (technical, abstract, and concentrated). He picked out the correct terminology for science and philosophy. We can hardly speak of any science today, without using the names which he gave, viz., faculty, means, category, energy, actuality, motive, end, principle, form, etc. These indispensable words for scientific studies were minted in his mind.

He was a matter-of-fact man, whereas his master, Plato, was quite the reverse. The former was concerned with the objective present, while the latter was absorbed in the subjective future. Quite contrary to Plato's 'Universal' doctrine, Aristotle believed in the unwithered nature, i. e.,

this illusory worldly existence. He had a liking for the concrete particular, that is to say, for *the flesh-and-blood individual*. But Plato very much loved the eternal and 'Universal' Reality in which 'individualism' had no place.

What Plato holds is, that 'Universals' have objective existence. In other words, the universal is an incomparable and the most important reality. Individuals which we term as men, trees, birds and so on, are part and parcel of a larger thing; individuals are born and they die; But the particular species, or communities, Man, Bird, and the like, never die. And he says, that the species or communities, are more important and real than particular individuals; and on this account, he advocates complete absence of individualism for the sake of common cause.

What about Aristotle? To him what Plato calls "universals" is a mere dictionary word. He contends that all that exists outside us, is a world of individuals and specific objects. Men exist, trees exist, birds exist. But man-in-general, or, the universal-man does not exist, except in thought. That man in general is a mere abstract idea, and not an external presence or reality. And so, he attacked Plato's theory describing it as the root of endless mysticism and scholarly 'non-sense'.

Aristotle has completely identified himself with Hindu conception of God. His way of approach to define God, is very interesting and technical.

God is beyond human imagination; but He is a living reality. He is the essence of all things; the form of all forms; He is the source of all energy; spaceless, sexless, formless, changeless and Eternal is He.

The above are not Aristotle's own words. But the spirit is definitely his. It will be worthwhile to Hindu students of philosophy

to know how Aristotle has proved the existence of God through technical means and arguments.

By his pioneer-services in the field of philosophy, Aristotle is generally accepted to be one of the most respectable personalities of Europe.

Alexander, in his boyhood, was the student of such a great philosopher, and the latter had sown the seeds of some rare qualities in him, viz., a lofty heart, a synthetic desire, a philosophic inclination, though he later became vainglorious and egotistic. We know sufficiently well about his Dik-Vijaya. It was mostly on account of his invasion that Eastern thought more systematically began to creep into the West. If historians can be believed, Alexander had much admiration towards our Hindu Vedantism.

While he was in the Punjab, with all the arrogance of a conqueror, he heard, through his by-standers, that on the banks of a certain river nearby, there was a saint. And Alexander had a general reverence for saints. He at once sent some messengers to bring the saint to his camp. The messengers went. The sage was lying on the sand—dunes of the river. He listened to the messengers and reluctantly refused to comply with their request. The servants went and informed their chief likewise. Alexander got enraged. He could not bear the insult of a 'beggarly monk'. Was he not a 'Conqueror'? Immediately he rushed to the spot where the 'beggarly monk' was lying.

Even at the sight of the 'Conqueror', that saint did not sit erect. He was in the same posture as before. With a calm divine smile, he majestically told Alexander, "Poor Man! what is the use of conquering these kingdoms, that are ruled by ignorant people.....Without conquering your pride,

how can you be a real conqueror?"

Was not Alexander the student of Aristotle? He at once realised the significance of the great saint's philosophy and bowed down in reverence.

There is also a story that at the instance and request of Alexander, a few Hindu philosophers proceeded to Greece when the former returned homewards.

Much of Eastern philosophy was conveyed to the West in Alexander's period. And some Master minds began to think and develop in the Easterners' way.

But a number of upstarts in philosophy beating their own drum, rose up in numbers. Alexander also suddenly died and the political solidarity which he aimed at, had to be buried with him.

BACON.

Francis Bacon lived in the days of Queen Elizabeth.

He fervently desired to become a champion of human liberty and the exterminator of the evils that now keep man in bondage. His philosophy was saturated with the feeling of one-ness.

Bacon's life history is well-known to the world. In spite of his most straightforward and keen intellect, England despised him. He spent his last days in obscurity. He was harassed by unwonted poverty but solaced by the active pursuit of philosophy.

His philosophy flows like the crystal-clear water of the Ganges, in his essays. As Plato dreamt, Bacon also had the dream of a philosopher-king. He seems to have cherished the goal of a philosopher-administrator.

He wants that men should have full and varied career, so as to acquaint themselves with everything with a view to sharpen and broaden the mind. He believes that observation of the worldly things will teach

us philosophy. He does not like out-and-out contemplative life. He scorns knowledge that does not lead to action. Knowledge unapplied in action is only a pale academic vanity.

According to Bacon, knowledge is not intended for arguments, or discussions, or thundering lectures. It is a divine power which must be utilised in action! To have real success in life, we must acquire knowledge, of ourselves and of others. The best process is, self-analysis—which will teach us what we are and what others are. Thereby we shall secure a spontaneous sense of 'adaptation' to the environment.

If we possess even a bit of wisdom, by self-analysis, we shall be joyful forever. Happy is the man who has learned the causes of things and who has put under his feet all fears and the noisy strife of the hell of greed. It is only the philosophical way of living which can save men from the turmoil and grief of the material world.

His arguments show signs of non-God theory. Yet, he wanted to have a feeling of oneness everywhere! He preferred to judge things only by the intellectual questionings and experiences and not to accept philosophical doctrines blindly!

What else does Bacon say? Everything is possible to man. The noblest lesson of all is that man must not fight man, but must fight against the nature. The supreme endeavour of man is to establish a dominion of human race itself, without the feeling of isolationist nationalism. Nothing is impossible for *human brain*!

Bacon seems to be a Mandanamisra, of Adi Sankara's period, who had more belief in man and his duties, rather than in higher Truth, or philosophy. In spite of that, he is counted as one of the greatest western philosophers.

SPINOZA.

Spinoza was a Jew by birth. He lived in the seventeenth century. We cannot think of a more highly elevated European soul than he.

He thought in the perfectly Hindu style, and his treatise 'Nature and God' clearly shows the way of his mind. Indian students of philosophy consider him as a sage.

He was not an exception to the universal rule; he had his full share of condemnation, insinuation, and scorn of the people. Eventually, he had to live in seclusion with very limited worldly amenities.

Spinoza prescribes the following steps to be followed by aspirants and seekers after Truth: To speak in a manner comprehensible to the people and to do for them all things that do not prevent us from attaining our ends; to enjoy only such pleasures as are necessary for the preservation of health; to seek only enough money as is absolutely necessary for the maintenance of our life and health and to comply with such customs as are not opposed to what we seek.

He strongly cautions that one should not be carried away by the fame, fortune, or foul-play of the world.

The most convincing, wonderful, and interesting description of God—is Spinoza's.

"All is in God; all live and move in God. God is immanent". These are Spinoza's own words.

There are three pivotal terms in his philosophy, viz., substance, attribute, and mode.

A mode, is any individual thing in flesh-and-blood; that is to say, a form or shape which is perceptible to our naked eye, or which is within the conception of our mind. Body, earth, stars, our own thoughts, and such things are modes. Spinoza says that these modes are not realities. They are

only the transient appearances of the Supreme Reality. The Eternal Reality is inherent in all these modes and that Reality is termed as substance.

We have our body. The hands, legs, eyes, ears, nose, etc., are there. Nose is quite different from the ear. Hand is quite different from the leg. All the organs grow; there is sensitiveness in all the organs, or rather, every organ is alive.

All the organs joined together is called the body. There is a force, un-perceivable electricity, that dominates over every atom of the body and that power, we term as *life*. Where is the life or Prana? It is everywhere in the body. It is as forcibly in the eyes as it is in the hands. Yet, are not the eyes different from the hands?

The life of the eyes is the same as that of the hands. Who will say that it is not so? Hereby, we know that there is *only one inseparable force underneath and that power or force dominates over all the organs*. If life passes away, all the organs will

automatically die. So, the reality behind the different organs of the body is an abstract thing, which we call *Life*. And that abstract thing which is the under-current of all organs, is called the 'substance'.

If we analyse the modes of the world, we can realize the substance, that is beneath all of them. *That substance is all-pervading, and without that all the modes cannot exist*. Hence, the existence of that substance only is the Truth; that is the only Reality. The external modes are all part and parcel of that single substance. *And that substance, Spinoza terms as "GOD"*.

Spinoza saw this oneness everywhere; that is to say, he saw God everywhere. He was not carried away by the external 'modes'. He realized the substance behind the modes and lived as a sage.

How bold he was! How calm and cheerful he was! What an inspiring philosophy he has given to us.

Steps to Self-realisation

SCIENCE AND RELIGION

Sri Swami Sivananda.

Science is not an enemy of religion.
Science is an enemy to superstitions alone.
Both science and religion
Are engaged in the search for Truth.
Their attitudes are essentially the same.
But the fields of application vary.
Raja Yoga is an exact science.
Its methods are very scientific.
A scientist is an external Raja Yogi.
Hindu Rishis, seers and sages
Have recognised the harmonious relation

Between science and religion.
The divorce of science from religion
Is the cause of confusion and conflict.
Science is religion as applied
To the investigation of Truth,
In the finite nature outside, the objects.
Religion is science as applied
To the realisation of the Infinite, the
Bhuma,
The Truth that underlies all objects—
the Subject.

THE AMERICAN ILLUSION

(From a Californian Seeker)

[Here is something interesting from an American philosopher steeped in the spirit of Indian Sadhana, Ed.]

Salesmen say to men : "Buy new Cadillac car and many fine clothes, then fawn about the pretty ones." They say to girls : "Buy expensive paint for face and perfume for body, go to beauty parlour, wear nylon stockings, then marry handsome man with million dollars".

So woman often marry not man but Cadillac car and men marry not woman but painted face. Then, cruel Maya draws the veil ; woman sees man is not Cadillac and man sees woman is not a pair of nylon stockings.

Now they go to divorce court and woman says man is cruel. Judge says, "O. K.", and they get divorce. But Maya is always with them. Man says : "If I had two Cadillac

cars, then woman would not have left me." Woman says : "If I buy perfume which costs one hundred dollars for one ounce, then man will never leave me".

So foolish men and women work hard to help Maya weave more illusion. They work hard to cover the Atman, the Reality, in themselves and in others. No matter how often they are deceived by Maya, they think Maya has the answer. The pearl turns into a scorpion. Yet, they ask Maya for more jewels. And, Maya is always obliging.

When will the poor mortals, groping in the flesh-pot civilisation open their eyes within, O when will they turn their quest from the unreal to the Real ?

Steps to Self-realisation

INVOCATION

Sri Swami Sivananda

Peace of mind, serenity,
Light, wisdom and devotion,
Strength to control the mind and the
senses,
Endurance to bear heat and cold,
Self-sacrificing spirit to serve humanity,
O Lord of Compassion and Love !
I ask of Thee.

Cosmic love that embraces and includes all,
A heart that melts at the sight of other's
sufferings,
The eye of intuition that beholds unity,
Light of discrimination that discerns Truth,
Dispassion that rejects sensual pleasures—
O Lord of Wisdom and Omnipotence !
I ask of Thee.

Get a Copy

Read

Practise

KUNDALINI YOGA

BY SWAMI SIVANANDA

Price Rs. 5/-

RELIGIONS DO CONCUR

REINCARNATION

Hindu: As a man casting off worn-out garments taketh the new ones, so the Dweller in the body, casting off worn-out bodies, entereth into others that are new.

Bhagavad Gita.

Zoroastrian: Those how, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body.

The Desatir

Hebrew: For I was a witty child, and has a good Spirit. Yet rather, being good, I came into a body undefiled.

Solomon.

Christian: For all the law and the Prophets prophesied unto John. And if ye will receive it, this is Elias, which was for to come.

Mathew.

Islamic: God generates beings and sends them back over and over till they return to him.

Al Quran.

Sikh: Sayeth Nanak, this Spirit-Ego bound by Karma recurs.

Bhairon.

KARMA

Hindu: Verily, man is created by thought; that which he thinks on in one life, he becomes in another.

Upanishad.

Zoroastrian: To the end of the world Thou wilt by Thy justice give recompense according to word and act, evil to the wicked and blessing to the good.

Yasna.

Hebrew: Whosoever stopeth his ears at the cry of the poor, he shall cry himself but shall not be heard.

Proverbs.

Christian: Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be meted to ye again.

Mathew.

Islamic: Whatever mishap may befall you, it is on account of something which your hands have done.

Mohammed.

Sikh: Thou shalt reap the fruit of thy deeds in the near or distant future.

Jayji.

Yatra Notes

SWAMI SIVANANDA'S VISIT TO THE CAPITAL

(A Citizen's impression)

IT was the first visit of a great spiritual personality to the Capital of Free India. It has an epoch-making significance. But how many did grasp it?

Since partition, Delhi has been throbbing with a new life, appreciative of all that has been pleasing in the 'New World'. Life in the Capital has become too artificial and too boring; it has been too snobbish with little scope for naturalness. Life is no doubt exceedingly exciting. The transports are full from morn till night and carry loads of people hither and thither for what purpose no one knows. You see long rows of queues either for the transport or in

cinema houses. The restaurants are crowded. Parks are full. Streets are thronged. There is incessant 'pilgrimage'. People do not get tired of their physical activities, even though they have little purpose in them. To the uninitiated outsider all this presents a picture of the Capital as a busy bee-hive.

The visit of the holy personage is a rude shock to all these activities. In his informal, free and heart-to-heart exhortation to the citizens, the Swamiji unwittingly hinted that all this bustle and turmoil was utterly aimless. They took us no where. They brought us sadness and death. They were

testimony surely to the lack of programme and purpose in life of the many. India has been the land of spiritual wisdom which inundated this holy land; but the atomic heat of "civilisation" has dried this up completely. It is a pity that we of this land should be reminded of the true goal of life so clearly laid down and vindicated by great personalities in the past and by Avatars from time to time. We, who had ever worked for the fulfilment of a life on this earth and were the envy of all progressive peoples of the world, have sadly forgotten our real nature. The Swamiji had just sounded the gong to shake us from this slumber.

It may be a pride that quite a number of us are learned in the philosophies of the Upanishads, the Gita, the Brahma Sutras and some have the privilege of being scholars in Sanskrit or other languages who can ably express themselves in speech, in writings or in dialectics. But alas! all this sounds only empty tinsel. It may be after all sweet verbiage unfit for remination and assimilation, for such expressions are born of no conviction of a realized ideal. The Swamiji, in telling simple language, brought home to the Citizens the utter futility of such activities. He has lived a simple and natural life, possessed the key to the

riddle and spoke with authority. He prescribed to us the same simple and effective solution of life. It required neither elaborate rules nor encyclopaedic range of knowledge nor university degrees. What he said needed for its accomplishment, *only a real programme of life, a tenacity of purpose, a right and truthful conduct and a simple unegotistic way of life.*

The technique adopted by the Swamiji was naively modern. It could bring truth home to men of all grades of mental development and in all economic strata of society,—not the truths of the books but the truths from his pages of life. The expression used dinned, time and oft, into our ears, the true goal of life. Let us follow his advice with good to us and to the world at large. Particularly remarkable was the childlike simplicity and the artlessness with which he delivered us the benedictions. The delivery put our pride to shame. It will therefore be fitting reverence to the Swamiji if only everyone in the Capital should shed his 'isms' and harken to the beneficent directions of the holy personage. Delhi can then proudly claim as the Indraprastha of old and we can make ourselves worthy citizens of this ancient Bharatavarsha.

SIVA GITA

An epistolary Autobiography

Translation by Srimati Karina.

(continued from page 188 (1950))

X 10th January 1946

I love Ganga, and the Himalayas. Ganga is my Mother Divine. Himalayas is my Father Divine. They inspire and guide me. I take bath in Ganga. I swim in Ganga. I adore Ganga. I feed the fishes of Ganga.

I wave light to Mother Ganga. I pray

to Ganga. I do salutations to Ganga. I sing the glory of Ganga. I write about the grandeur and glory of Ganga.

Ganga has nourished me. Ganga has taught me the Truths of the Upanishads.

Glory to Ganga!

Sivananda.

Je aime le Gange, et les Himalayas. Le

Gange est ma Mere Divine. Je considere les Himalayas comme mon Pere Divine. Ils m'inspirent et me guident. Je me baigne dans le Gange. Je nage dans le Gange. J'adore le Gange. Je nourris les poissons du Gange.

Je fais des signes d'adoration avec de la lumiere a ma Mere Gange. J'adresse mes prieres au Gange. Je fais des salutations au Gange. Je chante la gloire du Gange. J'ecris de la grandeur et de la gloire du Gange.

Le Gange M'a nourri. Le Gange m'a conforte. Le Gange m'a appris la Verite des Upanishads.

*Gloire au Gange !
Sivananda.*

XI 11th January 1946

My daily routine is like that of Lord Buddha. I always remain in the room. I do Japa, kirtan, and meditation. I study sacred books. I write. I come out of the room for a short time for work, service and interview.

I talk a little. I think much. I meditate

much. I try to do much and serve much.

I do not waste even a single minute. I ever keep myself fully occupied. I lead a well-regulated life. I perform worship of Atma at all times. I work for the good of others.

Om Om Om
Sivananda

Ma routine quotidienne est comme celle du Seigneur Buddha. Je reste toujours dans ma chambre. Je fais Japa, kirtan et meditation. J'etudie les livres sacres. J'ecris. Je sors de ma chambre pendant peu de temps pour travailler, pour faire l'office divin et pour des entrevues.

Je parle peu. Je pense beaucoup. Je medite beaucoup. Je tache de faire beaucoup et de servir souvent.

Je ne gaspille meme pas une seule minute. Je suis toujours tres occupe. Je mene une vie bien reglee. J'adore Atma a tout temps. Je travaille pour le bien d'autrui.

Aum Aum Aum
Sivananda.

(To be continued)

ASHRAM NEWS AND NOTES

THE seventh anniversary of the Akhanda Mahamantra Kirtan was celebrated at the Sivanandashram, Ananda Kutir, on 3rd December 1950. This Kirtan Yagna was commenced on the same day in 1942 by Sri Swami Sivanandaji Maharaj, and since then the divine hymning goes on all the twenty-four hours of the day, without break.

The programme was commenced with Prabhat Pheri at the dawn, and a Mahamantra havan was performed at mid-day for peace and amity in the world. In the evening Prayer Service, Mahamantra Kirtan was sung in chorus for two hours, and discourses delivered on the great importance of this Kirtan Yagna performed

particularly in the present times, as the seers of yore have declared *Kalo Keshava Kirtanat*, i. e., "in the iron age through the power of divine hymning man spiritualises his entire life".

* * *

The morning A. I. R. news-bulletin brought the news of the passing away of a great sage, Sri Aurobindo, at 1.30 a. m., 5th December. The Ashram observed this solemn occasion by a period of silence at mid-day, and in the evening the inmates assembled at the Annapoorna Hall to pay their homage to Maharshi Aurobindo. At the commencement of the prayer service, the sublime *Kaivalya Upanishad*, which gives a glimpse into the lofty state of

realisation of a Jeevanmukta or a realised sage, was sung by two of the monks. A reverential tribute was then paid to the great mystic by the General Secretary of the Divine Life Society, Sri Swami Chidananda, wherein he said: "The life, the personality and the vision of Sri Aurobindo is a towering monument to the essential vitality of Bharatavarsha's eternal spiritual ideal. To us of the present generation and to the posterity, his life has been and shall ever be a fairy reminder and an inspiring urge of the central fact of India's cultural essence that the ultimate ideal worth striving for is the ideal of Atmic experience alone and nothing else. Besides this, his vision was that of *Vasudevam sarvam iti*, 'all indeed is Divine'. This message the great sage of Pondicherry embodied in his life work."

* * * * *

Some documentary films, which cover the entire tour of Sri Swami Sivanandaji all over India and Ceylon, was screened at the Sivanandashram on 8th December before a large audience.

Some parts of the same films as well as that of the Yogic Kriyas were also screened on 30th November, in the premises of the Dun Civil Hospital at Dehra Dun, where Sri Swami Sivanandaji had gone to have a general check-up carried out of his health. The film-show was attended by the staff

of the Hospital and their families including the Civil Surgeon, Dr. Shukla. Gramophone records of Sri Swamiji's songs and his recorded speeches delivered at various places during his all-India tour were played back at the intervals. After the show was over, Sri Swamiji made a short speech. Summing up his discourse he said "In the spiritual path certain disciplines are necessary....The highest Sadhana constitutes in adapting, adjusting and accommodating yourselves with the circumstances and in bearing insult and injury. Here is the secret of mental peace, equipoise and happiness. For want of this fundamental quality of adaptability, people suffer. When the members of the staff are not able to adapt themselves with the superior officers, there is friction and misunderstanding; when the wife is not able to adapt with the husband, there is disharmony and unhappiness. Adaptability is therefore a fundamental virtue. It demands the complete crushing of ego or pulverisation of the self-assertive 'I'. You will have to bend; then you can drink the water of eternal bliss and peace at the tap of humility and self-awareness."

* * * * *

Sri Swami Sivanandaji has conferred the title of *Mano Vigyan Kushala* on Dr. Krishna Prem, M. D., Chief Medical Officer, of the Ashram's Charitable Hospital.

Just out!

Be Quick!

Get your Copy!

PRINCIPAL UPANISHADS PART I. Price Rs. 6/-

HATHA YOGA. Price Rs. 4/-

By Sri Swami Sivananda.

BOOK REVIEWS

THE NATURE OF CREATIVE ART.

K.S. Venkataramani, Svetaranya Ashram, Kaveripoompattinam (Tanjore Dist.) S. I., Price Re. 1

The nature of true art. creative or critical, is transcendental. Therefore, "all rules or principles of criticism are void of content except the sovereign rule of "swa-anubhava". Thus art becomes a Yogasadhana because it leads to Self-realisation. According to the author, there is an Absolute Standard, which is the basis of all valuation. And from this point of view, art and criticism must have some purpose, the purpose of promoting "swa-anubhava". Art is the reflection of Life, and the purpose of creative art is to reflect the Truth, to lead men to the foot-stool of God.

The author has tried to show the close relation between the Hindu view of art and criticism and modern trend of thought in this field. His arguments possess a convincing power in them.

CHAMPAK BLOSSOM. V.S. Nibhanpudi, "Forward", Amreli, Kathiwar. Price Rs. 2

The title is apt; for, firstly, it is a garland of poetry, as if made of Champak flowers, and secondly, the poems contained in this book produce a similar effect on the minds of the readers, as the Champak flower does in a bee which goes to suck its honey, attracted by its brilliance and fragrance. The rhythm is often carried over from one line to the next. The pure "iambic" metre can be traced out only in the second and third lines; the rest are often interspersed with occasional "phyrrics" and "spondees". The rhythming varies from the regular sonnet-form because the author does not observe the usual division of the poem into

an "octave" and "sestet". The poems however exhibit many of the fine characteristics of the author as a poet.

ORIGIN OF CREATION. Swami Sudarshana Ananda, Udaseen Ashram, Kalpalli, Bangalore. Price Rs. 5

The author has made a novel approach to the problem of creation. He has shown to us that some sort of religious scepticism has crept into the modern minds for lack of religious education, and for lack of understanding the Truth in sacred literature. He pleads that research and investigation alone can help mankind, even in the realm of Spirit. His approaches to the Divine is through its material aspect. The ringing note in this work is the author's conviction about the correctness of his interpretations.

A NOTE ON BALANCED CULTIVATION. Published by the All-India Congress Committee, 7 Jantar Mantar Road, New Delhi. Price Re. 1.

This is an appendix report of the Congress Agrarian Reforms Committee and is of statistical nature. Reformers in Economic Planning may derive some benefit from the statistical tables given herein. The two articles—one on Balanced Cultivation by J. C. Kumarappa and the other by R. K. Nigam on Statistical Calculation of Self-sufficiency on Balanced Diet—form the main theme of the Report.

OUR IMMEDIATE PROGRAMME. Published by the All-India Congress Committee. Rs. 2

Precisely, and with a definite deliberation to alleviate the sufferings and needs of the people, India's top-ranking leaders like

Prime Minister Nehru and others, have, with a co-operative genius, brought this precious volume so that it may receive the best attention and enthusiasm of the public mind. The book touches many of the current problems pertaining to agriculture, industry and labour, controls, etc., and co-ordinates and determines the question of priorities.

* * *

SHORT STUDIES ON CHINA AND INDIA. V. G. Nair, Shanti Niketan. Post Bolepur, W. Bengal. Rs. 3

The book contains twenty-eight articles of wide-spread appeal and is certainly a sincere and successful attempt to provide the reader with a synoptic view of the Sino-Indian culture. Some articles furnish us with historical and political data, and some drag the attention of archaeologists and research scholars. The articles on "Confucius," "Famous Diplomats of Ancient China", "Ancient Contacts between India and China", and "Experiments in Communism in Ancient China" are particularly noteworthy. The book also contains an excellent introduction by Prof. Tan Yun Shan, whose personality and Mission is depicted beautifully by the author in the book itself.

* * *

SYNOPSIS OF PHILOSOPHY OF DAYANANDA. Swami Narendrananda. Hindu Vigyan Prachara Samiti. Buckinghampet Post, Vijayawada. S. I. Price Rs. 4.

Here is a sincere attempt by the author to epitomise the philosophy of Swami

Dayananda, the great sage of modern India who has played the most magnificent role in the revival of the ancient Vedic culture. The philosophy of Dayananda, taken as it is, without any subsequent association, is a beacon-light to all Hindus to raise themselves to the consciousness of their religion.

* * *

THE PRIMAL POWER IN MAN OR KUNDALINI SHAKTI. Swami Narayananda; Sri N. K. Prasad & Co. Rishikesh, U. P. Rs. 4.

Kundalini Shakti or the latent psychic Power in man finds its true place in Yoga. In the words of Swami Vivekananda, the rousing of this Power is "the only way to attain Divine Wisdom, superconscious perception and realisation of the Spirit". The power of Kundalini passes all intellectual comprehension, and its awakening demands a true guide. The subject being a part of Yoga, it presupposes a comparative study of the sciences of physiology and physics, especially of the nervous system. Swami Narayananda's work is a valued contribution to the Yoga literature.

BOOKS RECEIVED

* * *

Lofty Thoughts on Lofty Themes. by S. V. Viswanatha, "Govardhan", R. S. Puram, Coimbatore.

The Silent Forces. by V. T. Neelakantan; Premjee Kaverjee, & Co., 62, Mint Road, Madras Rs. 2.

Something Snappy and Alluring. by the same author. Rs. 3.

For your health !

Happiness !

Longevity !

HIMALAYAN DIVYAMRIT PREPARATIONS

CHANDRAPRABHA

Patent tonic for young and old, revives and strengthens memory, vigour and vitality. Useful in diabetes, piles, urinary diseases, rheumatic pains, stone in kidney and heart troubles. Available in bottles of Rs. 2/2 and 4/4.

CHYAVANPRASH

Efficacious tonic in wasting diseases like tuberculosis; highly useful in convalescence; develops brain power; tones up the vocal system; cures ailments of lungs, and urinary system. Available in tins of Rs. 2/10, 5/4 and 10/8.

BRAHMACHARYA SUDHA

A sovereign remedy for loss of vitality, wet-dreams, and urinary disorders; purifies the blood, tones up the liver and heart; removes physical and mental debility. Available in packets of Rs. 1/- and 2/-.

PURE SHILAJIT

A reputed recipe for anaemia; diabetes, physical and mental debility and impurity of blood. Useful in dyspepsia, hysteria, gonorrhoea, syphilis neurasthenia and diseases of the spleen and the kidneys. Available in bottles of Rs. 3, 7/8 and 15/-.

BRAHAMI AMLA MEDICATED OIL

Invigorates the nerves, removes brain-fag and excessive heat in the system, strengthens memory. A marvellous hair-oil. Tins and bottles of 30 tolas Rs. 4/- Small bottle 2/-.

BRAHMI BUTI

Useful for blood-purification and mental and physical vigour. An excellent tonic and a cooling beverage in summer. Available in packet of Re. 1,
for other medicines apply to :—

The Manager,

Sivananda Ayurvedic Pharmaceutical Works.

Ananda Kutir, Rishikesh.

SPIRITUAL CALENDAR

Ananda Kutir

JANUARY 1951

- 1st. All-Souls Day
- 4th. Ekadasi
- 5th. Pradosha; Ganga Puja
- 14th. Makara Sankranti
- 18th. Ekadasi

- 20th. Pradosha Puja
- 22nd. Poornima
- 26th. Ganga Puja
- 31st. Poor-feeding Day

FEBRUARY 1951

- 1st. All-Souls Day
- 2nd. Ekadasi
- 4th. Pradosha Puja
- 6th. Amavasya
- 11th. Vasanta Panchami

- 17th. Ekadasi
- 19th. Pradosha Puja
- 21st. Poornima
- 23rd. Ganga Puja
- 28th. Poor-feeding Day

BOOKS AT CONCESSION RATE

For the Subscribers to "The Divine Life"

Concession
Rate.

HEALTH AND HAPPINESS — <i>Sri Swami Sivananda.</i> A sure guide to radiant health	Rs. 5/-	4/12
HEALTH and LONG LIFE — <i>Sri Swami Sivananda.</i> An easy and natural way to perfect health and longevity	Rs. 5/-	4/12
HOW TO BECOME RICH — <i>Sri Swami Sivananda</i>	Rs. 2/-	1/12
ANANDA GITA — <i>Sri Swami Sivananda.</i> The essence of Siva's teachings	Rs. 2/8	2/4
WHAT BECOMES TO THE SOUL AFTER DEATH — <i>Sri Swami Sivananda.</i>	Rs. 3/-	2/8
GYANA JYOTI — <i>Sri Swami Sivananda.</i> A spiritual electric illuminator. Every page an enlightening treat	Rs. 3/-	2/8
HATHA YOGA — <i>Sri Swami Sivananda.</i> An authoritative treatise on the ancient guide to superliving	Rs. 4/-	3/8
BHAGAVAD GITA — <i>Sri Swami Sivananda.</i> A commentary highly extolled by eminent scholars and philosophers	Rs. 10/-	9/-

Please quote your Weekly Subscriber's Number, while ordering.

Ask for complete catalogue

The Sivananda Publication League,

Ananda Kutir, P. O.

Via Rishikesh, (U.P.)

MEMORANDUM

We request all those members of the Divine Life Society to kindly renew their membership who have not so far done so.

Our subscribers to *The Divine Life* in the year gone by are also requested to renew their subscription for the current year without the least delay.

We also request all the branches of the Divine Life Society to renew their affiliation with the headquarters at their earliest.

By renewal of your membership or subscription to the Society's journals, or affiliation of the branches with the headquarters, you not only keep yourself in constant touch with Divine Life activities and benefit through the perennial flow of spiritual thoughts, but you actually contribute to the furtherance of world-peace, good-will and amity by strengthening the Divine Life Mission.

Secretary,

The Divine Life Society, Rishikesh (U. P.)

Admission fee for members	Rs. 5/-	Annual membership fee	Rs. 2/-
Subscription to "The Divine Life"	Rs. 3/- p. a.	Subscription to "The Forest University Weekly"	Rs. 6/8 p. a.
Affiliation fee for the branches	Rs. 10/- p. a.		

Edited and published by Sri Siva Prem, for the Divine Life Society, Rishikesh, and printed by him at the General Printing Works Ltd., Calcutta.